

REFERENCES

- Adams, C. J. (2018). Neither man nor beast: Feminism and the defense of animals. *Bloomsbury Publishing*.
- Agus, N. (2013). Proses Kondensasi Imaji dan Pengalihan Mimpi dalam Dongeng Nenek Pakande. *Atavisme*, 16(1), 71-84.
- Ahyat, I. S. (2015). Perkembangan Islam Di Kesultanan Banjarmasin. *SOSIOHUMANIKA*, 8(1).
- Amali, H. I. (2014). The function of folktales as a process of educating children in the 21st century: A case study of idoma folktales. *21st Century Academic Forum Conference Proceedings IC2ICE* (Vol. 21, pp. 88-97).
- Ambarwati, S., & Pinasti, V. I. S. (2019). Pelestarian kesenian tradisional budaya jawa gojeg lesung di desa patutrejo kecamatan grabag kabupaten purworejo jawa tengah. *E-Societas*, 8(3).
- Amerian, M., & Jofi, L. (2015). Key concepts and basic notes on narratology and narrative. *Scientific Journal of Review*, 4(10), 182-192.
- Ananda, A. G. M., et al.. (2018). Perancangan gambar ilustrasi dongeng nenek pakande dengan teknik paper cut. *Tanra*, 5(2), 1-8.
- Anwar, et al. (2022). Perkembangan Tari Pakkuru Sumange'Pada Masyarakat Suku Bugis di Desa Sungsang II Kecamatan Banyuasin II Kabupaten Banyuasin. *Tanjak: Sejarah dan Peradaban Islam*, 2(1), 108-119.
- Arivia, G. (2017). Spiritual ecofeminism of indigenous women in Indonesia: A celebration of women's strength, power and virtue. In *Competition and Cooperation in Social and Political Sciences* (pp. 353-359). Routledge.
- Asmuruf, M., et al. (2017). Rehabilitation of Forest and Land Based On Local Knowledge of Moile and the Meyah in Manokwari Regency West Papua Province. *Jurnal Manusia dan Lingkungan*, 24(3), 141-147.
- Aygul A., & Oya, A. (2014). Examination Of Illustrated Story Books Published Between The Years Of 2004-2011for 4-8 Age Group Children In Terms Of Illustration. *Journal of Social and Behaviora Sciences*, 152, 94 – 99.
- Badewi, M. H. (2019). Nilai Siri'dan Pesse dalam Kebudayaan Bugis-Makassar, dan Relevansinya terhadap Penguatan Nilai Kebangsaan. *Jurnal Sosiologi Walisongo*, 3(1), 79-96.
- Baker, L. R. (2019). *American Vampires*. Enslow Publishing, LLC.
- Bantacut, T. (2011). Sagu: Sumberdaya untuk penganekaragaman pangan pokok. *Jurnal Pangan*, 20(1), 27-40.
- Basy, L. et al. (2022). Uncover Itchy Leaves Ethnomedicine Usage: A Preliminary Study on Characterization and Bioactivity of Laportea Spp. *Pharmacognosy Journal*, 14(4).
- Bates, A., et al. (2018). Nature and Disaster in Murakami Haruki's after the Quake. *Ecocriticism in Japan*, 139-55.
- Bayau, E., Kastanya, A., & Pelupessy, P. (2019). Potret Kehidupan Suku Togutil dan Kearifan Lokal Khususnya Obat-Obatan Tradisional dari Hutan. *MAKILA*, 13(1), 67-84.
- Bhandari, R. K. (2014). From Belief to the Basics of Disasters. In *Disaster Education and Management* (pp. 179-201). Springer, New Delhi.

- Brunvand, J. H. (1966). The Folktale Origin of The Taming of the Shrew. *Shakespeare Quarterly*, 17(4), 345-359.
- Brusentsev, A., et al. (2012, July). An investigation of Vladimir Propp's 31 functions and 8 broad character types and how they apply to the analysis of video games. *Proceedings of the 8th Australasian Conference on Interactive Entertainment: Playing the System* (pp. 1-10).
- Bunanta, M. (2013). The Tiny Boy and Other Tales. *Canada: Groundwood Books*.
- Burton, B. K. and Dunn, C. P. (2013, October 1). Ethics of care. *Encyclopedia Britannica*.
- Chatman, S. B. (1990). Coming to terms: The rhetoric of narrative in fiction and film. *Cornell University Press*.
- Chen, C. M., & Hsiao, C. Y. (2014, June). An investigation of kindergarteners' understanding of picture books through their drawings. Paper presented at the meeting of the GCIN Conference 2014, Hong Kong.
- Chivandire, C., & Chirisa, I. (2021). Entrenching Nature-Oriented Sustainability in Africa: Lessons for Today and the Future from the Green Belt Movement of Wangari Maathai of Kenya. In *The Palgrave Handbook of Global Sustainability* (pp. 1-11). Cham: Springer International Publishing.
- Chuanwen, H. (2022). Cultural Identity and Ethical Expression: The Image of Rakshasa King Ravana in Rāmayāna. *Foreign Literature Studies*, 44(1), 96.
- Cristiana, D., & Yunaningsih, A. (2020). Edukasi Alat Dapur Tradisional Untuk Pelestarian Warisan Budaya. *Altasia Jurnal Pariwisata Indonesia*, 2(3), 311-316.
- Cross, C. L. (2018). Ecofeminism and an ethic of care: Developing an eco-jurisprudence. *Acta Academica: Critical views on society, culture and politics*, 50(1), 28-40.
- Darmawati, B. (2013). Fabel dalam Bingkai Sastra. *Gramatika: Jurnal Ilmiah Kebahasaan dan Kesastraan*, 1(2), 133-142.
- Das, R. (2020). Haun-Maun-Khaun: A Postcolonial Reading of the Cannibals in Some Fairy Tales from Colonial Bengal. *Exchanges: The Interdisciplinary Research Journal*, 7(2), 229-248. Earth and in the Cosmos. *Springer Science & Business Media*.
- d'Eaubonne, F. (2022). Feminism or Death: How the Women's Movement Can Save the Planet. *Verso Books*.
- Debby, M. Z. (2007). What can you learn from bombaloo? Using picture books to help young students with special needs regulate their emotions. *Teaching Exceptional Children*, 39, 3239.
- Denscombe, M. (2021). Ebook: The Good Research Guide: Research Methods for Small-Scale Social Research Projects. *McGraw-Hill Education (UK)*.
- Díaz, S., et al. (2019). Pervasive Human-Driven Decline of Life on Earth Points to the Need for Transformative Change. *Science* 366. DOI:10.1126/science. aax3100.
- Dong-Eun, L. (2013). A Study of the mythology in Digital Gameplay. *Division of Digital Media The Graduate School of Ewha Womans University*, 176.

- Donovan, J. (1990). Animal rights and feminist theory. *Signs: Journal of Women in Culture and Society*, 15(2), 350-375.
- Donovan, J., & Adams, C. J. (Eds.). (2007). The feminist care tradition in animal ethics: A reader. *Columbia University Press*.
- Economy, E. C. (2003). China's environmental challenge: political, social, and economic implications. *New York: Council on Foreign Relations*.
- Eskak, E. (2018). Menggali nilai-nilai solidaritas dalam motif-motif batik indonesia. *Jantra*.
- Fauzi, Hamdani. (2012). Pembangunan Hutan Berbasis Kehutanan Sosial. *Karya Putra Darwati*. Bandung.
- Finzer, E. (2015). Mother Earth, Earth Mother: Gabriela Mistral as an Early Ecofeminist. *Hispania*, 98(2), 243-251.
- Firman, H., & Haramain, M. (2022). Developing the Indonesian student's personality through recognizing local culture and literature: A brief study of Bugis pappaseng. *Journal of Positive School Psychology*, 6(8) 6509-6519.
- Fortov, V. E. (2010). Extreme States of Matter: on Earth and in the Cosmos. *Springer Science & Business Media*.
- Frank, A. W. (2014). Narrative ethics as dialogical story-telling. *Hastings Center Report*, 44(s1), S16-S20.
- Fuchs, C. (2018). Henri Lefebvre's theory of the production of space and the critical theory of communication. *Communication theory*, 29(2), 129-150.
- Gaspersz, E. J., & Saiya, H. G. (2019, February). Pemetaan Kearifan Lokal Budaya Sasi Di Negeri Haruku Dan Negeri Kailolo, Pulau Haruku, Kabupaten Maluku Tengah. In *Seminar Nasional Geomatika* (Vol. 3, pp. 107-116).
- Gervás, P. (2013). Propp's Morphology of the Folk Tale as a Grammar for Generation. In *2013 Workshop on Computational Models of Narrative*. Schloss Dagstuhl-Leibniz-Zentrum fuer Informatik.
- Ghasemi, M., et al. (2021). The mediation effect of rural women empowerment between social factors and environment conservation (combination of empowerment and ecofeminist theories). *Environment, Development and Sustainability*, 1-23.
- Givari, A. A. (2018). Perancangan Gambar Ilustrasi Dongeng Nenek Pakande Dengan Teknik Paper Cut. *Universitas Negeri Makassar*.
- Goldtooth, T. B. (2017). Respect for Mother Earth: original instructions and indigenous traditional knowledge. *The Wiley Blackwell companion to religion and ecology*, 460-470.
- Hadriansyah, et al. (2017). Kearifan Lokal Sistem Perladangan Gilir Balik Masyarakat di Desa Belangian Kecamatan Aranio Kabupaten Banjar Provinsi Kalimantan Selatan. *Frontier Agribisnis*, 1(1).
- Hakim, A., et al. (2020). Analyzing the Function of Language in Contemporary Painting from the Perspective of Michael O'Toole's Systematic Functional Linguistics. *Journal of Sociolinguistics*, 3(2), 25-36.

- Hartanti, G., & Setiawan, B. (2019). Pendokumentasian Aplikasi Ragam Hias Batik Jawa Tengah Motif Kawung, Sebagai Upaya Konservasi Budaya Bangsa Khususnya Pada Perancangan Interior. *Aksen: Journal of Design and Creative Industry*, 3(2), 25-37.
- Harwandi, H., et al. (2017). Paraga Game As Traditional Sports For Bugis Makassar Tribal Communities In South Sulawesi, Indonesia. *European Journal of Physical Education and Sport Science*.
- Hawkes, T. (2003). The Structures Of Literature. In *Structuralism and Semiotics* (pp. 54-109). Routledge.
- Haynes, J. (2014). Power, Politics and Environmental Movements in the Third World. *Environmental Movements: Local, National and Global*, 222.
- Higashide, D., et al. (2018). Camera-trap records of Sunda Stink-badger Mydaus javanensis and other small carnivores in South Kalimantan, Indonesia. *Small Carnivore Conservation*, 56, 54-59.
- Hirsh-Pasek, K., & Golinkoff, R. M. (2003). Einstein never used flash cards: How our children really learn and why they need to play more and memorize less. *New York, NY: Rodale*.
- Huettmann, F. (2020). “The Gods Are Angry”: A First-Hand Environmental Account and an Experience of the 2015 Nepal Earthquake in Hindsight towards a New Culture on How to Approach and Live Well with Mother Earth. In *Hindu Kush-Himalaya Watersheds Downhill: Landscape Ecology and Conservation Perspectives* (pp. 611-632). Springer, Cham.
- Hunt, P. (2015). Taken as read: Readers in books and the importance of reading, 1744–2003. In *Children as Readers in Children's Literature* (pp. 16-27). Routledge.
- Ilyas, A., et al. (2016). Spatial of model deforestation model based on physical factors in South Sulawesi and West Sulawesi provinces period 1990-2016. *Digilib UNHAS*.
- Jahn, M. (2005). Narratology: A guide to the theory of narrative. *English Department, University of Cologne*, 28.
- Jayadi, K., & Cahyadi, D. (2019). Passapu Sa'dan-Toraja. In *Seminar Nasional LP2M UNM*.
- Jovani, A., et al. (2020). Women in the Parliament and Their Role in Formulating Gender Responsive Policies in East Nusa Tenggara. *Journal of Social and Political Sciences*, 3(4).
- Jozwik, S. L., & Rice, N. E. (2020). Analyzing the Portrayal of Characters With Reading Difficulties in Realistic Fiction. *Journal of Adolescent & Adult Literacy*, 64(2), 167-179.
- Jumriani, J., et al. (2021). The traditional clothing industry of Banjarmasin Sasirangan: A portrait of a local business becoming an industry. *Journal of Socioeconomics and Development*, 4(2), 236-244.
- Kaharuddin, A. (2021). Promoting the Building Up of Character Education Based on Literature, Culture, and Local Wisdom. *Linguistica Antverpiensia*, 1.
- Karim, A., & Wasono, R. (2017). Modeling of Rice Production in Central Java Using Spatial Panel. *Advanced Science Letters*, 23(7), 6530-6532.

- Kasdari, K. (2018). Arsitektur benteng dan rumah adat di Sulawesi. *Badan Pengembangan dan Pembinaan Bahasa*, Jakarta. ISBN 9786024375324
- Kautsary, J., et al. "Proses Perencanaan Masterplan Desa Wisata Hijau Berbasis Kearifan Lokal Di Desa Gondang Kecamatan Limbangan." *Pondasi* 27.1 (2022): 129-142.
- Kress, G. (2019). Transposing meaning: translation in a multimodal semiotic landscape. In *Translation and multimodality* (pp. 24-48). Routledge.
- Lämmlein, B. (2014). Archetypes and mythical narratives in car advertising. *Revista Româna de Jurnalism si Comunicare*, 9(3), 17.
- Lefebvre, H. (1991). The production of space. Malden, MA: Blackwell. Original work published in 1974.
- Lekitoo, K. et al. (2017). Ecological and ethnobotanical facet of 'Kelapa Hutan'(Pandanus spp.) and perspectives towards its existence and benefit. *International Journal of Botany*, 13(3), 103-114.
- Levebvre, H. (1974). The Production of Space. Diterjemahkan oleh Donald Nicholson-Smith.
- Lewerissa, Y. A. SASI. (2021). Kebijakan Kriminal Perburuan Burung Wallacea Di Kepulauan Aru. *SASI*, 27 (3).
- Litaay, A. G. M., et al. (2020). "Mother Earth" dalam Kerumunan Terakhir Karya Okky Madasari dan Bless Me Ultima Karya Rudolfo Anaya. *Stilistika: Jurnal Pendidikan Bahasa dan Sastra*, 13(1), 12-20.
- Longxin, et al. (2020). "Narrative." *Keywords in Western Literary Criticism and Contemporary China*. Routledge, 2020. 100-140.
- Madhanagopal, D., et al. (2022). Eco-Feminisms in Theory and Practice in the Global South: India, South Africa, and Ecuador. *Environment, Climate, and Social Justice*, 275-296.
- Mandiri, S. A., et al. (2016). Kepadatan Populasi Mamalia Darat Karnivora di Camp Leakey Kawasan Taman Nasional Tanjung Puting, Kalimantan Tengah. *Bioma*, 12(2), 83-89.
- Manne, K. (2017). *Down girl: The logic of misogyny*. Oxford University Press.
- Melies, S., et al. (2014). Pictorial Multimodal Analysis of Selected Paintings of Salvador Dali. *International Journal of Humanities and Social Sciences*, 15(1), 1-8.
- Mirmanto, E. (2010). Komposisi flora dan struktur hutan alami di Pulau Ternate, Maluku Utara. *Jurnal Biologi Indonesia*, 6(3), 341-351.
- Mitten, D. (2017). Connections, compassion, and co-healing: The ecology of relationships. *Reimagining sustainability in precarious times*, 173-186.
- Mitts-Smith, D. (2022). Folklore in Children's Literature. *A Companion to Children's Literature*, 26-38.
- Moerdisuroso, I. (2014). Social semiotics and visual grammar: a contemporary approach to visual text research. *International Journal of Creative and Arts Studies*, 1(1), 80-91.
- Musaev, T., & Mohd, J. (2022). The Analysis of Japanese Fairy Tales Using Propp's Structural-typological Narratives by Japanese Language Learners. *GEMA Online Journal of Language Studies*, 22(4).

- Muslim, N., et al. (2019). Inventarisasi Jenis Hasil Hutan Bukan Kayu Yang Dimanfaatkan Masyarakat di Desa Paramasan Atas Kecamatan Paramasan Kabupaten Banjar. *Jurnal Sylva Scientiae*, 2(1), 103-116.
- Naing, N. (2011). Wajo dalam Perspektif Arsitektur. Makassar: Pustaka Refleksi.
- Naing, N. (2019). Makna Ruang Sakral pada Tata Ruang Dalam Rumah Panggung Tradisional Bugis. *Jurnal Permukiman*, 14(2), 137-150.
- Nandrajog, E. (2010). Hindutva and Anti-Muslim Communal Violence in India Under the Bharatiya Janata Party (1990-2010).
- Nashucha, B. G., et al. (2019). Potensi ekstrak kulit limau Banjar (*Citrus reticulata*) dengan metode DPPH sebagai antioksidan. *Jurnal Ilmiah Ibnu Sina*, 4(2), 295-304.
- Nengsih, S. W. (2018). Tatangar Sebagai Warisan Nilai-Nilai Budaya Banjar: *Jurnal Hasil Penelitian Bahasa dan Sastra*, 14(2), 195-212.
- Noddings, N. (2003). Caring: A Feminine Approach to Ethics and Moral Education. Berkeley, CA: University of California Press.
- Norgaard, K. M. (1999). Moon phases, Menstrual Cycles, and Mother Earth: The construction of a special relationship between women and nature. *Ethics & the Environment*, 4(2), 197-209.
- Norlock, K. J. (2011). Building receptivity: Leopold's land ethic and critical feminist interpretation. *Journal for the Study of Religion, Nature and Culture*, 5(4).
- Normuliati, S., et al. (2022). Potret Pendulangan Intan, Pertambangan Batubara, Dan Kondisi Sungai Dalam Novel-Novel Berlatar di Kalimantan Selatan. *ENGGANG: Jurnal Pendidikan, Bahasa, Sastra, Seni, dan Budaya*, 3(1), 33-44.
- Nurhaeda, N. (2018, August). Revitalisasi nilai-nilai 'Pappaseng' sebagai kearifan lokal masyarakat Bugis: Konseling Eksistensial. In *Prosiding Seminar Nasional Bimbingan dan Konseling* (Vol. 2, No. 1, pp. 295-313).
- O'Halloran, et al. (2017). Multimodal analysis for critical thinking. *Learning, Media and Technology*, 42(2), 147-170.
- O'sullivan, et al. (1994). Key concepts in communication and cultural studies.
- O'Toole, M. (2018). *The hermeneutic spiral and interpretation in literature and the visual arts*. Routledge.
- Olidort, S. (2019). Jewish Folktales Retold: Artist as Maggid. *Marvels & Tales*, 33(1), 214-216.
- Ord, P. A. (1986). Children's Literature and the Folklore Connection. *Children's Literature Association Quarterly*, 11(3), 114-115.
- Patriantoro, T. H. (2020). Fungsi dan Makna Desain Karakter Wayang Potehi dengan Lakon Shi Jin Kwie. *Jurnal Panggung V*, 30, N1.
- Persada, N. P. R., et al. (2018). Sasi sebagai budaya konservasi sumber daya alam di kepulauan Maluku. *Jurnal Ilmu dan Budaya*, 41(59).
- Phelan, J. (2005). A companion to narrative theory. Oxford: Blackwell.
- Phillips, M. (2016). Embodied care and planet earth: Ecofeminism, maternalism and postmaternalism. *Australian Feminist Studies*, 31(90), 468-485.
- Poerwanto, H. (2008). Kebudayaan dan Lingkungan dalam Perspektif Antropologi. *Pustaka Pelajar*. Yogyakarta.

- Ponting, C. (2007). *A New Green History of the World: The Environment and the Collapse of Great Civilizations*. New York: Penguin Books.
- Porselvi, P. M. V. (2016). *Nature, Culture and Gender: Re-reading the folktale*. Routledge India.
- Primamona, D. L. (2022). Tradisi Ledug (Lesung Bedug) Sura dalam Perspektif Strategi Kenusantaraan di Magetan. *Haluan Sastra Budaya*, 6(1), 40-68.
- Primamona, D. L. (2022). Tradisi ledug (lesung bedug) sura dalam perspektif strategi kenusantaraan di magetan. *Haluan Sastra Budaya*, 6(1), 40-68.
- Pungetti, G. (2012). Sacred Species and Sites: Dichotomies, Concepts and New Directions in Biocultural Diversity Conservation. *Sacred Species and Sites: Advances in Biocultural conservation*. Cambridge University Press, Cambridge, UK. <http://dx.doi.org/10.1017/cbo9781139030717.5.13-27>.
- Purbasari, T. (2012). Kajian Aspek Teknis, Estetis, dan Simbolis Warna Wayang Kulit Karya Perajin Wayang Desa Tunahan Kabupaten Jepara. *Arty: Jurnal Seni Rupa*, 1(1).
- Puri, M. D. S., & Arifin, R. (2019). Pengaruh Adat dalam Hukum Keluarga terhadap Pembaruan Hukum Nasional. *Volksgeist: Jurnal Ilmu Hukum dan Konstitusi*, 2(1), 73-87.
- Putri, W. F., Mahbub, A. S., & Dassir, M. (2019). Analisis Kearifan Lokal di Taman Nasional Aketajawe Lolobata Kota Tidore Kepulauan Propinsi Maluku Utara (Studi Kasus Masyarakat Tobelo Dalam di Dusun Tayawi). *Jurnal Hutan dan Masyarakat*, 1-19.
- Rahmawati, Y., et al. (2020). Pengembangan Literasi Sains Dan Identitas Budaya Siswa Melalui Pendekatan Etno-Pedagogi dalam Pembelajaran Sains. *Edusains*, 12(1), 54-63.
- Rasenberg, M., et al. (2022). The primacy of multimodal alignment in converging on shared symbols for novel referents. *Discourse Processes*, 59(3), 209-236.
- Rauf, A. W., & Lestari, M. S. (2009). Pemanfaatan komoditas pangan lokal sebagai sumber pangan alternatif di Papua. *Jurnal Litbang Pertanian*, 28(2), 54-62.
- Riyanto, A. (2003). Penetapan Tingkat Eksplorasi dan Status Populasi Kura-kura Hutan Sulawesi (Leucocephalon yuwonoi McCord, Iverson and Boeadi, 1995) di Kawasan Sulawesi Tengah Bagian Utara, Indonesia. *Biota: Jurnal Ilmiah Ilmu-Ilmu Hayati*, 143-148.
- Rosyadi, I., et al. (2015). Perilaku memelihara burung paruh bengkok di maluku utara. *Acta VETERINARIA Indonesiana*, 3(2), 51-57.
- Saiya, H. G., & Heij, C. J. (2017, October). Kearifan lokal masyarakat adat di Maluku untuk konservasi burung gosong Maluku (Eulipoa wallacei). In *Prosiding Seminar Nasional & CFP IIDRI, ISSN* (pp. 2598-7577).
- Scanlan, S. J. (2015). Gender, Development And The Environment. *Development in Crisis: Threats to human well-being in the Global South and Global North*, 115.
- Scott, C., et al. (2021). Re/turning to soil: becoming one-bodied with the Earth. *Cultural Studies of Science Education*, 16, 707-726.

- Serafini, P. (2021). A decolonial, ecofeminist ethic of care. *Social Anthropology/Anthropologie sociale*, 29(1), 222-224.
- Setyowati, I. (2014). Riasan Wayang Wong Tokoh Rahwana Dan Anoman Kisah Ramayana Di Taman Hiburan Rakyat Surabaya. *Jurnal Tata Rias*, 3(03).
- Shiva, V. & Mies, M. (2014). *Ecofeminism*. Bloomsbury Publishing.
- Short, S. M. (2019). "Benchmarks of an apprenticeship": representation and de Certeau's tactics in folktales from the Appalachian Region.
- Soetarjo, L. S. (2018). Kajian Semiotika Konotasi Roland Barthes Pada Foto Wanita Jawa Dalam Kartu Pos Tahun 1900-1910. *Institut Seni Indonesia Yogyakarta*.
- Strouse, G. A., et al. (2018). The role of book features in young children's transfer of information from picture books to real-world contexts. *Frontiers in psychology*, 9, 50.
- Suadnyana, I. B. P. E. (2020). Ajaran Agama Hindu Dalam Geguritan Kunjarakarna. *Genta Hredaya: Media Informasi Ilmiah Jurusan Brahma Widya STAHN Mpu Kuturan Singaraja*, 3(1).
- Sumarsono, A., & Wasa, C. (2019, February). Traditional Sasi wisdom in Papua-based nature conservation. In *IOP Conference Series: Earth and Environmental Science* (Vol. 235, No. 1, p. 012092). IOP Publishing.
- Suripatty, B. A., et al. (2016). Pertumbuhan Sagu (*Metroxylon sp*) Di Hutan Alam Papua. *Jurnal Hutan Pulau-Pulau Kecil*, 1(2), 151-159.
- Swanson, L. J. (2015). A feminist ethic that binds us to mother earth. *Ethics & the Environment*, 20(2), 83-103.
- Tajrid, A. (2012). Tradisi Wiwitan-Kajian Simbolik-Hermeneutik terhadap Masyarakat Desa Jetak, Kecamatan Wedung, Demak, Jawa Tengah. *Sabda: Jurnal Kajian Kebudayaan*, 7(1), 19-29.
- Teeuw, A. (2013). Modern Indonesian Literature. *Springer Science & Business Media*.
- Toansiba, M., et al. (2021). Pengelolaan Tanah dalam Pengetahuan Lokal dan Praktik Pertanian Berkelanjutan pada Masyarakat Arfak, Papua Barat. *Jurnal Ilmu Pertanian Indonesia*, 26(3), 370-378.
- Todorov, T. (1971). The 2 principles of narrative. *Diacritics*, 37-44.
- Tong, R., & Williams, N. 2018. "Feminist Ethics." In *The Stanford Encyclopedia of Philosophy*, ed. Edward N. Zalta.
- Tong, R., & Botts, T. F. (2018). Feminist thought: A more comprehensive introduction. *Routledge*.
- Tur, G., & Turla, A. (1999). Okul OcesindenCocuk, Edebiyat Ve Kitap Preschool Period. Istanbul: Ya-Pa Publishing.
- Wacławek, J. (2019). Landscape in the light of regaining independence. Reflections on the relationships between elements of commemorative architecture and Hindu-Buddhist motifs in the art of Central Java. *Art of the Orient*, 8, 151-172.
- Walliman, N. (2017). Qualitative data analysis. In *Research Methods* (pp. 148-166). Routledge.

- Wardhani, P. S. N., & Samsuri, S. (2020). Sedulur Sikep Sebagai Bagian Keragaman Budaya Jawa. *Jurnal Antropologi: Isu-Isu Sosial Budaya*, 22(2), 256-263.
- Warren, K. (1993). Introduction to ecofeminism. *Environmental philosophy: From animal rights to radical ecology*, 253-267.
- Wessing, R. (2008). Dislodged tales: Javanese goddesses and spirits on the silver screen. *Bijdragen tot de taal-,and-en volkenkunde/Journal of the Humanities and Social Sciences of Southeast Asia*, 163(4), 529-555.
- Widjayengrono, P. S. (2020). Professor Leontine E. Visser dan sejarah kain adat di halmahera barat. *Jurnal Pusat Studi Sejarah Arkeologi dan Kebudayaan (PUSAKA)*, 1(1).
- Wordsworth, W. (2016). Mother Earth Discourse. *Nature, Culture and Gender: Re-reading the folktale*, 23.
- Yembise, E. A. (2014). Persepsi Masyarakat Terhadap Dampak Perkembangan Kota Jayapura Provinsi Papua. *Universitas Gadjah Mada*.
- Yunus, P.P. (2012). "Makna Simbol Bentuk Dan Seni Hias Pada Rumah Bugis Sulawesi Selatan." *Jurnal Seni & Budaya Panggung* 22 (3): 225–350.
- Yusuf, M. (2021). Makna Nilai Pappaseng Fenomenologi Konservasi Hutan Karampaung. *Media Nusa Creative* (MNC Publishing).
- Zent, E., & Zent, S. (2022). Love Sustains Life: Jkyo jkwaini and Allied Strategies in Caring for the Earth. *Journal of Ethnobiology*, 42(1), 86-104.